



- How to control your *tongue*

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the name of Allah, The Most Gracious, The Most Merciful



Assalamu'alaikum wa rahmatullahi wa barakatuhu,

We pray that this message reaches you
in good health and imaan.

On behalf of our AMAU Academy team, we would like
to present to you these compiled notes that we have
prepared to make your journey with us a lot easier.

Our notes are compiled by the AMAU Admin team
and have not been comprehensively checked
by a teacher.

If you find any errors or corrections that need
to be made, kindly inform us via our email
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May Allah make our paths toward seeking
beneficial knowledge easy and kindle our hearts
with sincerity and gratefulness
towards Him.

Jazakumullahu Khayran



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| جل جلاله | Jalla Jalāluhu

Allah the Most Exalted



| صلى الله عليه وسلم | Sallālāhu Alayhi Wa Sallam

Peace and blessings of Allah be upon him



| رضي الله عنه | RadiAllahu `anhu

May Allah be pleased with him



| رحمة الله | Rahimahullah

May Allah have mercy upon him



The Tongue is a Blessing

Chapter One

Prior to discussing how we can protect our tongue, we need to be aware that the blessings of Allāh upon us are vast.

Allāh ﷺ says:

وَإِن تَعْدُوا نِعْمَةَ اللَّهِ لَا تُخْصُوهَا

1

“If you tried to count Allah’s blessings, you would never be able to number them.”

Surah Al-Nahl: 18

وَمَا يُكُمْ مِنْ نِعْمَةٍ فِينَ اللَّهِ

2

“Whatever blessings you have are from Allah.”

Surah Al-Nahl: 53

The blessings of Allāh upon us are many, and Allāh has given us so much which cannot be counted nor enumerated. One of these blessings is the tongue.

Allāh ﷺ says:

أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ - وَلِسَانًا وَشَفَتَيْنِ

3

“Have We not given them two eyes, a tongue, and two lips.”

Surah Al-Balad: 8-9

In this verse, Allāh ﷺ mentions two blessings which He has bestowed upon the children of Ādam; the blessing of eyes through which one sees, and the blessing of the tongue through which one articulates themselves with the aid of the lips. These allow one to speak properly.

I ask Allāh ﷺ that He allows us to use these blessings in a manner which is pleasing to Him ﷺ.

If we show gratitude to Allāh ﷺ for these blessings, He allows these blessings to remain and increase.

As Allāh ﷺ says:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

4

“And ‘remember’ when your Lord proclaimed, If you are grateful, I will certainly give you more. But if you are ungrateful, surely My punishment is severe.”

Surah Ibrāhīm: 7

The way we can show gratitude to Allāh ﷺ for these blessings is by utilizing these organs in the obedience to Allāh ﷺ and that which is pleasing to Him. We should also protect them from the disobedience of Allāh and that which is displeasing to Him.

Forgiveness and Perfection

Chapter Two

From the benefits of protecting and controlling the tongue is that it is a means for sins to be forgiven and actions to be perfected.

Allāh ﷺ says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا - يُصْلِحُ لَكُمْ أَعْمَالَكُمْ
وَيَغْفِرُ لَكُمْ ذُنُوبَكُمْ - وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

“O believers! Be mindful of Allah, and say what is right. He will bless your deeds for you, and forgive your sins. And whoever obeys Allah and His Messenger, has truly achieved a great triumph.”

Surah al-Ahzāb: 70-71

In this verse, Allāh is calling the believers. The believers are those who have īmān. īmān is not a mere claim, rather it is that which has settled in the heart and is manifested through one’s actions. The verse is informing us that if we say that which is good; Allāh will perfect our actions.

This is in **two** ways;

- 1** → One's action will be in line with Allah's commandments
- 2** → One's action will be protected from shortcomings.

It will also lead to forgiveness of our sins.

When we understand that protecting the tongue is a means for sins to be forgiven and actions to be perfected, it will allow us to control our tongue.

This verse is frequently mentioned during the Friday sermon.

Guaranteed Paradise

Chapter Three

Another means to assist in protecting the tongue is to understand that safeguarding one's tongue is a means for one to enter paradise.

It has been narrated on the authority of Sahl Ibn Sa'd رضي الله عنه that the Prophet صلوات الله عليه وآله وسالم said:

"مَنْ يَضْمِنْ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنْ لَهُ الْجَنَّةَ"

WHOEVER CAN GUARANTEE

THE PROTECTION OF

WHAT IS BETWEEN HIS TWO JAW-BONES

• • • [I.E HIS TONGUE] AND • • •

WHAT IS BETWEEN HIS TWO LEGS

• • [I.E HIS PRIVATE PARTS], • •

I GUARANTEE

PARADISE FOR HIM.

Ṣaḥīḥ al-Bukhārī 6474

If one protects their tongue then Allāh will grant them paradise.

The guarantor is the Prophet صلوات الله عليه وآله وسالم and that which he is guaranteeing us with is entrance to paradise. That which will allow one to attain this guarantee is the slave who protects their private part and controls their tongue.

There is a strong bond between controlling the tongue and protecting the private part. Generally, no-one commits zinā unless they speak first. After communicating, they agree a date and time to meet, which then leads it to take place. If, one from the beginning, was safeguarding their tongue; it will be easy for them to protect that which is between their two legs.

Key to Success

Chapter Four

Another way to protect the tongue is understanding that success and prosperity in this world and the hereafter is by protecting one's tongue. If one is searching for success in this world and the hereafter, then it is upon them to protect their tongue.



"قُلْتُ يَا رَسُولَ اللَّهِ مَا النَّجَاةُ قَالَ: أَمْسِكْ عَلَيْكَ"

"لِسَانَكَ وَلْيَسْعَكَ بَيْتُكَ وَابْنُكَ عَلَى حَطِيتِكَ"

"I said: O Messenger of Allah! What is the means to salvation? He said: That you control your tongue, suffice yourself in your house, and cry over your sins."

Narrated by 'Uqbah Ibn 'Āmir ﷺ | Jāmi' al-Tirmidhī 2406



"مَنْ صَمَتَ نَجَأ"

"Whoever is silent is saved"

Narrated by 'Abdillāh Ibn 'Amr ﷺ | Jāmi' al-Tirmidhī 2501

A successful person is one who is **silent**.

If we live by these two narrations – by Allāh – we will see success in every step of our life. One should be smart by being silent. If there is a matter which doesn't concern you then do not speak about it. Many a time, we speak about so many matters and many years later we regret what we said. The statement which was said, haunts a person for the rest of their life.



"أَمْسِكْ عَلَيْكَ لِسَانَكَ"

"Control your tongue"

Is it hard to control the tongue? To control one's tongue takes less effort than to speak. It does not require any effort or hard work to remain silent. However, we do not do this, because we believe that speaking is the way towards glory, glamour and success.

The respect which is gained through silence is not comparable to that through speech. This is because, when that person speaks, their speech is valued like gold. A parable for this, is a person who walks into a room with a closed fist. Everyone wants to know what that person is holding in his fist. This is the same as the one who is silent. The more silent they are, the more the mystery increases.

Therefore, one of the ways to protect the tongue, is to internalize these narrations. When 'Uqbah Ibn 'Āmir ﷺ asked the Prophet ﷺ about success, the Prophet ﷺ informed him to control his tongue. The meaning of success is first and foremost in one's religion, and the second is one's worldly affairs.

There is a reason why Allāh ﷺ created us with one tongue and two ears. This demonstrates that we should listen more than we speak.



Steadfastness of the Body

Chapter Five

Another means to control one's tongue is to understand that if the tongue is steadfast the whole body will be steadfast. However, if the tongue deviates, the whole body will deviate.

It has been narrated by Abū Sa'īd al-Khudrī ﷺ that Allāh's Messenger ﷺ said:

"إِذَا أَصْبَحَ ابْنُ آدَمَ فَإِنَّ الْأَعْضَاءَ كُلُّهَا تُكَفِّرُ اللِّسَانَ فَتَقُولُ اتَّقِ اللَّهَ فِينَا فَإِنَّمَا نَحْنُ بِكَ فَإِنْ اسْتَقَمْتَ اسْتَقَمْنَا وَإِنْ اعْوَجْجَتْ اعْوَجْجَنَا"

"When the son of Ādam awakes, all his limbs implore the tongue, and say: Fear Allāh in regards to us, for verily we can only follow you. If you are upright, we are upright. If you are crooked, then we too are crooked."

Jāmi' al-Tirmidhī 2407 and Ṣahīh al-Targhīb by al-Albānī 2871

This takes place every morning. The limbs implore the tongue to fear Allāh and be steadfast. This is because the tongue controls what the rest of the body will do. If two people have a conflict and one of them uses vulgar and ill-mannered speech, there is a high risk that it will lead to physical confrontation. The physical retaliation only occurred after the retaliation of the tongue.

The order of control is as follows; the heart is the foundation, the tongue is secondary and the remaining body is subsidiary.

Raising Stations

Chapter Six

Another means to protect the tongue is to understand that due to the tongue Allāh raises a slave in stations, success and pleasure.

The Prophet ﷺ said:

01

"إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ لَا يُلْقِي لَهَا بَالًا، يَرْفَعُ اللَّهُ بِهَا دَرَجَاتٍ"

"A slave may utter a word which pleases Allah without giving it much importance, and because of that Allah will raise him to degrees"

Narrated by Abu Hurayrah ﷺ | Ṣahīḥ al-Bukhārī 6478

An example of this is one who returns the salutation of Islām, not giving it much consideration, however, due to it Allāh raises one stations. Another example, is supplication for another believer, through which, the angels supplicate for you.

The Prophet ﷺ said:

02

"إِنَّ أَحَدَكُمْ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ مَا يَظْنُنَّ أَنْ تَبْلُغَ مَا بَلَغَتْ فَيَكْتُبُ اللَّهُ لَهُ بِهَا رِضْوَانَهُ إِلَى يَوْمِ يَلْقَاهُ وَإِنَّ أَحَدَكُمْ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ مَا يَظْنُنَّ أَنْ تَبْلُغَ مَا بَلَغَتْ فَيَكْتُبُ اللَّهُ عَلَيْهِ بِهَا سَخَطَهُ إِلَى يَوْمِ يَلْقَاهُ"

"Indeed one of you says a statement pleasing to Allah, not realizing that you have achieved what you have achieved. Then for it, Allah writes for him His pleasure until the Day of Meeting Him. And one of you says a statement angering Allah, not realizing that you have achieved what you have achieved. Then for it, Allah writes for him His anger until the Day of Meeting with Him"

Narrated by Bilāl Ibn al-Hārith al-Muzanī ﷺ | Jāmi' al-Tirmidhī 2319

When one realizes the outcome of speaking it motivates them towards protecting their tongue. One should be aware that even a word or letter can make someone a disbeliever.

The tongue is a very fast organ to function and in a second one can say a lot.

For this reason, the tongue is a very dangerous organ but at the same time it is a blessing; when one can use it in their benefit. As they say: it is a double-edged sword. If it is utilized in the correct manner, one will reap the fruits. However, if not then one will be in trouble.

Governs All Affairs

Chapter Seven

Another means of controlling the tongue is to realise that all forms of goodness originate from the tongue.

This is found in the narration of the Prophet ﷺ wherein he advised Mu'ādh Ibn Jabal رضي الله عنه .The Prophet ﷺ said:

اَلَا اُخْبِرُكُمْ مِّلَائِكَةً ذَلِكَ كُلُّهُ . قُلْتُ بَلَى يَا نَبِيَّ اللَّهِ قَالَ فَأَخْذُ بِلِسَانِهِ قَالَ " كُفَّ عَلَيْكَ هَذَا . فَقُلْتُ يَا نَبِيَّ اللَّهِ وَإِنَّا لَمُؤَاخِذُونَ بِمَا نَتَكَلَّمُ بِهِ فَقَالَ تَكَلَّتَكَ أُمُّكَ يَا مُعَاذُ وَهُلْ يَكُبُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ اُوْ عَلَى مَنَاجِرِهِمْ إِلَّا حَصَادُ الْسِنَتِهِمْ "

"Shall I not inform you about what governs all of that?

I said: Of course O Messenger of Allah! He ﷺ said: So he grabbed his tongue.
He said: Restrain this. I said: O Prophet of Allah! Will we be taken to account for what we say? He said: May your mother grieve your loss O Mu'ādh! Are the people tossed into the Fire upon their faces, or upon their noses, except because of what their tongues have wrought?"¹

The ending of the narrations demonstrates to use that the foundation of evil is that which the tongue puts forth. The Prophet ﷺ informs us that this is the reason for entrance into the hell-fire.

The tongue governs everything; relationships, divorce, marriage, etc. A person divorces his wife through words which are said, and a marriage takes place due to words of acceptance.

A poet said:

لا يلدغنك إنّه ثعبانٌ

احفظ لسانك أيها الإنسان

كانت تهاب لقاء الأقران

كم في المقاير من قتيل لسانه

O' human protect your tongue

Do not let it bite you for it is a python

How many people are in the grave due to killing words

Be cautious of it meeting a friend

Through words one can inspire others, however, through words one can also cause someone to commit suicide.

Furthermore, many people will agree, that verbal abuse can at times be worse than physical abuse. Those words can echo in their head and destroy them. However, if you inspire a person with words that can lead a person to do things they couldn't believe they were capable of. Words can make or break a person.

The scholars mention that the tongue is a reflection and scoops outside what is inside a person. The tongue, informs the people what one's heart is thinking about.

¹Jāmi' al-Tirmidhī 2616 and Sunan Ibn Mājah 2973.

The poet said:

إِحْفَظْ لِسَانَكَ أَيْهَا الْإِنْسَانُ

“Every vessel sweats what it contains”

One realizes the temperature of that which is in the container by touching it from the outside. This is the reality of the tongue, which vomits that which is in the heart.

A Sign of īmān

Chapter Eight

If one protects their tongue it is a sign of īmān and a characteristic of the true believer. On the contrary, if one speaks as they wishes, then it demonstrates a deficiency in a person's īmān.

The Prophet ﷺ said:

01

"مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصُمْتُ"

"Anyone who believes in Allah and the Last Day should talk what is good or keep quiet"

Narrated by Abu Hurayrah رضي الله عنه | Ṣaḥīḥ al-Bukhārī 6018

02

"لَا يَسْتَقِيمُ إِيمَانُ عَبْدٍ حَتَّى يَسْتَقِيمَ قَلْبُهُ، وَلَا يَسْتَقِيمُ قَلْبُهُ حَتَّى يَسْتَقِيمَ لِسَانُهُ"

"The īmān of a slave is not steadfast until the heart is steadfast, and the heart is not steadfast until the tongue is steadfast"

Narrated by Anas Ibn Mālik رضي الله عنه | Musnad Ahmad 13048

If one has true īmān it will be seen upon their tongue. A believer controls their tongue.

Yūnus Ibn 'Ubayd رضي الله عنه said:

"مَا رأيْتُ أَحَدًا لِسَانَهُ مِنْهُ عَلَى بَالٍ إِلَّا رَأَيْتُ ذَلِكَ صَلَاحًا فِي سَائِرِ عَمَلِهِ"

"I have not seen anyone who protects their tongue except I saw righteousness upon their actions"²

Yahyā Ibn Abī Kathīr رضي الله عنه said:

"مَا صَلَحَ مِنْ طَقَ رَجُلٌ، إِلَّا عُرِفَ ذَلِكَ فِي سَائِرِ عَمَلِهِ"

"وَلَا فَسَدَ مِنْ طَقَ رَجُلٌ إِلَّا عُرِفَ ذَلِكَ فِي سَائِرِ عَمَلِهِ"

"No-one corrects their speech, except this is seen in all of their actions. No-one corrupts their speech, except this is seen in all of their actions."³

Yūnus Ibn 'Ubayd رضي الله عنه said:

"لَا تَجِدُ شَيْئًا مِنَ الْبَرِّ وَاحِدًا يَتَبعُهُ الْبَرُّ كُلُّهُ غَيْرُ الْلِسَانُ ،"

"فَإِنَّكَ تَجِدُ الرَّجُلَ يَصُومُ النَّهَارَ، وَيَفْطَرُ عَلَى حِرَامٍ ،"

"وَيَقُومُ اللَّيْلَ وَيَشْهُدُ بِالْزُورِ بِالنَّهَارِ - وَذَكْرُ أَشْيَاءٍ نَحْوُ هَذَا -

"وَلَكِنَّ لَا تَجِدُهُ لَا بِحَقٍّ فَيَخَالِفُ ذَلِكَ عَمَلُهُ أَبَدًا"

"You will not find any instance of all righteousness following from any one single act of righteousness, except in the case of the tongue. You could certainly find a man who fasts by day, but breaks his fast on something unlawful, or a man who prays by night, but bears false witness by day"⁴

² Jāmi' al-'Ulūm wal-Hikam 2/149

³ Hilyah al-Awliyā 3/20

⁴ Jāmi' al-'Ulūm wal-Hikam 2/149



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